24. AL-MU'IZZ
(THE GIVER OF HONOR)

"True honor comes not from what people bestow upon you, but from what Allah sees in you."

- Fudayl ibn Iyad (d. 803 CE)
Source: Ibn al-Jawzi's
"Sifat al-Safwa"

If this Beautiful Name of Allah is repeated 40 times after Maghrib Salaah on Mondays and Fridays, Allah will grant the reader honour and reverence, Insha AIIah - Al Hisnul Hasin

25. AL-MUDHILL
(THE HUMILIATOR)

"The greatest humiliation is to dishonor yourself by disobeying Allah in pursuit of what appears honorable to others."

- Malik ibn Dinar (d. 748 CE)
Source: Recorded in al-Dhahabi's "Siyar A'lam al-Nubala"

Whoever makes Dua for protection after saying this Name of Allah 75 times, Allah will protect him from the harms of envious persons, oppressors and enemies, Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-MUIZZ ﷻ AL-MUDHILL ﷻ (THE ONE WHO HONOURSﷻ, THE ONE WHO DISGRACES ﷻ)

Some pious people have stated,

Al-Muizz ﷻ is that Being who honours His ﷻ friends by His ﷻ protection, then He ﷻ forgives them by His ﷻ mercy, thereafter he transfers them to the house of honour i.e. Jannah and honours them with His ﷻ vision and spectacle.

Al-Mudhill ﷻ is that Being who disgraces His ﷻ enemies by depriving them of His ﷻ recognition and engaging them in His ﷻ disobedience, thereafter He ﷻ transfers them to the house of punishment i.e. Jahannam and disgraces them by repelling and distancing Himself from them.

Honour and disgrace is only from Allaah ﷻ. He ﷻ has stated,

وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ

You honour whomsoever You wish and You disgrace whomsoever You wishes. (Aal-Imraan)

Al-Muizz ﷻ has made man the most honorable. Amongst them also there are innumerable ranks of honour. The most honorable according to Allaah ﷻ is a person with taqwaa i.e. a person who abstains from sins. Allaah ﷻ states in the Qur'aan:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَتْقَاكُمْ

Verily the most honorable of you in the sight of Allaah ﷻ is the one who has the most taqwaa. (Hujuraat)

This verse was revealed during the conquest of Makkah Mukarramah when Rasulullaah ﷺ commanded Hadhrat Bilaal ﷺ to call out the adhaan. One from amongst the Quraish of Makkah Mukarramah, who at that time had not accepted Islaam, remarked, "Allaah be praised that

my father passed away before this! He has not been forced to witness this evil day."

Haarith ibn Hishaam retorted, "Did Muhammad ﷺ not find anyone besides the black crow to call out the adhaan in Masjid-e-Haraam?"

Abu Sufyan said, "I do not say anything because I fear that if I say something, the angel of the sky will inform them."

Thereafter, Jibraeel عليه السلام descended and informed Rasulullaah ﷺ of this entire conversation. Rasulullaah ﷺ called them and questioned them upon which they acknowledged their statements. This verse was then revealed which made apparent that in reality the things of honour and respect are eemaan and taqwaa which you people are void of and which Bilaal رضي الله عنه is sated. Therefore, he is the most noble and virtuous person amongst you.

In a narration of Abdullah ibn Umar رضي الله عنه, it is mentioned that on the day of the conquest of Makkah Mukarramah, Rasulullaah ﷺ mounted his camel and made tawaaf (so that all the people could see). On completing the tawaaf, he addressed them in the following words,

"O people, Allaah ﷻ has removed from you the pride and arrogance of the days of ignorance. People are only of two kinds. One is noble and pious. He is noble in the sight of Allaah ﷻ. The other is a sinner and a wretch. He is despicable in the sight of Allaah ﷻ. Then Rasulullah ﷺ read the following verse, "O people verily we created you from male and female and we made you into groups and tribes so that you recognize one another. Verily the most noble of you by Allaah ﷻ is the one who has the most taqwaa." (Tirmidhi)

Ibn Abbaas رضي الله عنه said, "According to the people of this world, honour is another name for wealth and possessions and according to Allaah ﷻ it is taqwaa." Even though Allaah ﷻ has created all of mankind from one mother and father and made all of us brothers, then too He ﷻ has made us into different nations and tribes. The wisdom underlying this is

that identification and recognition of people would be easy (e.g. there are two people with the same name. Differentiation can be made by different families). A person can have knowledge of near and far relatives and accordingly can fulfil their shar'i rights. The near and distant relations (those who inherit) can be recognized, which is necessary during distribution of inheritance. The crux of this is that the differences in lineage should be used for recognition of each other, not for boasting.

The basis of most back-biting, criticizing and fault-finding is pride - when a person regards himself great and others low. A person being big or small, honoured or disgraced is not related to family or lineage but how many good qualities, respect and abstinence from sin a person has. Accordingly, he is respected in the sight of Allaah ﷻ. The reality of lineage is that we are all from the progeny of Hadhrat Adam عليه السلام and Hawaa رضي الله عنها. Sheikh, Sayyid, Pathan, Mughal, Farooqee, Siddiqui, Uthmaani, Alawi, Khaalidi, and Ansaari – all their lineage ends at Hadhrat Adam عليه السلام and Hawaa رضي الله عنها. Allaah ﷻ has only placed these families for recognition and identification. The original yardstick for honour, respect, nobility and distinction is not lineage but is purity and taqwaa.

The person who plucks up courage and gets ready to practise Islam, the people of this world will respect him. Honour, in reality, is not by forsaking Islam, but in adopting Islaam. Umar رضي الله عنه said,

انا كنا اَذلِ قومٍ فاعزنا الله بالاسلام فمهما نطلب العزّ بغير ما أعز الله به أذلّنا الله

Verily we were the most disgraced people. Then Allaah ﷻ honoured us by Islam. Whenever we seek honour in those things, besides that which Allaah ﷻ honoured us with, Allaah ﷻ will disgrace us. (Haakim)